

A
PROSE ENGLISH TRANSLATION
OF
MAHANIRVANA TANTRAM.

EDITED AND PUBLISHED BY

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CALCUTTA:

PRINTED BY H. C. DASS,

Elysium Press, 65/2, Beadon Street.

1900.



PREFACE.

THE Mahanirvan Tantram is the most important of all the Tantras that are to be found now. It consists of two parts. The Text of the first portion only has been published in Bengal. The second part, a reference of which is to be met with in the first, is not to be found any where. I made many attempts to find it out but all to no purpose. Sometime before an information reached me that the Text of the second part was available in the temple of Kamakhya in Assam. I tried to have a look at it through some of my friends and on enquiry it was found that the text there is nothing but a version of the first part that we have translated.

To readers who are not well acquainted with Sanskrit this English version, we hope, will not be an unwelcome guest. This will give them an insight into one department of Sanskrit literature which is very popular in Bengal. The cardinal teaching of this great work is the worship of one True God, which the author, despite many mystical and superficially technical passages, advocates in every page of the book. The style is charming and in many passages, true poetic touch is to be seen.

I have tried my best to translate the work as much literally as is possible making the sense clear. The duty of the translator is to interpret clearly and distinctly the ideas and thoughts of the original author. How far I have succeeded in this depends upon the judgment of my readers. I have given copious foot-notes to make the obscure passages clear. In the introduction I have attempted to give a short digest of Tantrik teachings. It will help the readers in understanding the original work. For this purpose, I have

consulted almost all the Tantrik works that are available in Bengal. There is no other Tantram more important than this and I hope the translation of the Mahanirvana Tantram will place, before the English-knowing public, a key to unlock the portal of Tantrik teachings which once swayed and have been still swaying over the many millions of Bengal.

CALCUTTA ;

June 1900.

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M. N. DUTT.

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conversant with mantrams, should adore his spiritual guide and Nārāyana (142). Afterwards dedicating various articles duly proportionate to the objects he has in view he should worship all the deities preceded by Ganesha (143).

Ganesha *āhyāna* is as follows:—The lustre of his body is like that of Vanduka flower; he has three eyes; his face is like that of an elephant; the serpent is his sacrificial thread. He has a conch-shell, a discus, a sword and a beautiful lotus in his hands. His crown is lustrous like the rising moon. His raiment and the sheen of his body are like the rays of the sun. He has various ornaments on his body and he is seated on a red lotus (144). Having thus meditated on the form of Ganesha and worshipped according to his might he should worship in order Brahmā, Saraswati, Vishnu and Lakshmi (145). Afterwards having adored Shiva, Durgā, planets and the sixteen Matrikās he should worship the Vasus with oblations of clarified butter. He should then perform the rites for the departed manes (146). Having drawn duly, according to the rules laid down before, the figure of the seat of the demon Vāstu he should adore him along with his family (147).

Afterwards creating an altar and purifying fire one should first perform Dhārā home and other accompanying rites and then Vāstu homa (148). Thereupon having performed Homa duly in honor of the Vāstu demon and the members of his family and offered oblations to all the deities adored he should bring the ceremony to a close (149). O dear, this is the order if one wishes to perform Vāstu Yāga separately. The planets are treated to sacrifices in order of their situation (150). The planets should not be worshipped in order of preference. The Vāstu deity should be worshipped immediately after Sankalpa (151). He, who is acquainted with the procedure of Vāstu sacrifice, should worship all the deities headed by Ganesha. The Yantra, mantra and Dhyāna of the planets have already been described (152). The

order of sacrifices for Vāstu and planets O good lady, I have incidentally described. Of the many sacred works I will now describe the *Samskāra* ceremony of a well (153).

Having performed duly the rite of *Sankalpa* one should worship, of his own accord, the Vāstu deity in the circular figure, jar and *Shālagrāma** (154). Having worshipped Ganesha, Brahmā, Saraswati, Vishnu, Lakshmi, Shiva, Durgā, the planets and all the Regents of the quarters one should worship the Matris and the eight Vasus. He should then perform the rite for the departed manes. In performing the *Samskāra* ceremony of wells the god Varuna† is to be considered as the head and worshipped as such 155—156). Then worshipping Varuna to the best of his might with various articles he should perform a Homa in his honor in the consecrated fire (157). Then offering oblations to every one of the deities worshipped he should bring the Homa ceremony to a close (158). Then with mantra of *Prokshana*‡ as described before he should consecrate the well beautifully adorned with flags, pennons, garlands, sandal and vermilion (159). Then for his own benefit or for the deities he should dedicate that tank for the gratification of all creatures (160). Then with folded hands the foremost of worshippers should offer the following prayer:—"May creatures that range in the sky, on land and in water be propitiated (161). May all creatures be propitiated with bathing, drinking and diving

* A small circular piece of stone which is worshipped by the Hindus as an emblem of the deity Vishnu. These are not made out figures but they are found in some rivers of India. There are some characteristic marks by which one can distinguish this particular sacred stone from others. These figures are seen in the houses of orthodox Hindus. They generally form the tutelary deities of the Vaishnavas. The Sudras of this sect generally keep these figures in the houses of their priests. They are brought by them on the occasion of any Puja.

† For he is the regent of waters and therefore preference is to be given to him in any divine rite connected with water.

‡ The ceremony of consecration by sprinkling.

here. I dedicate this most excellent water for all (162). I dedicate this water impartially unto all. The sin, of all those, who will die here on account of their own Karma, will not visit me; may my work be accomplished."

Then finishing all the after rites, namely that of peace &c and distributing presents he should feed the Koulas, Brahmanas, and the hungry. Such is the order in the *Pratisthā* ceremony of tanks (163—165). While performing the *Pratisthā* ceremony of artificial lakes &c one should construct the figure of a serpent, a pillar and aquatic animals (166). Proportionate to his means a person should construct metallic figures of fishes, tortoises, frogs and crocodiles (167). The fishes and frogs should be made of gold, the crocodiles should be made of silver and tortoises should be made of copper and zinc (168). Having dedicated those tanks and lakes containing aquatic animals one should worship the serpents with prayers (169). Vāsuki, Padma, Mahāpadma, Takshaka, Kulira, Karkata and Shankha are the protectors of water* (170). Having written the names of those eight serpents on the leaves of a fig-tree and recited Pranava and Gāyatri he should throw them into the sacred jar (171). Thereupon making the sun and moon the witness thereof he should agitate those leaves and take up one of them. The serpent, the name of which is written on this leaf, is to be selected as the guardian of the water (172). Then bringing a beautiful, straight wooden pillar, twenty cubits in length he should besmear it with oil and turmeric (173). Then reciting Pranava and Vyāhṛiti he should wash it with sacred water. With the mantrams Hrim, Shrim and Kshama he should worship the serpent there (174). Thereupon he should make the following prayer:—"O Serpent, thou art the ornament of Siva and bed of Vishnu. Installed in this pillar thou dost protect my water (175)." Having

* These are the various sorts of serpents which live in the water.

recited this prayer he should plant the pillar in the tank and circumambulate it (176). After the sinking of a well he should worship the serpent on the sacred jar. Then pouring the water of the sacred jar into the tank he should perform the remaining rites (177).

In this wise while performing the Pratisthā ceremony of a house a wise man, with a Sankala, should worship the Vāstu deity. Then making the Puja of Vasus he should perform the rites for the departed manes (178). Thereupon the foremost of worshippers should specially adore the deity Brahmā and perform the Prajāpatya Homa (179). Then sprinkling the house with water with the mantram mentioned before he should adore it with flowers and scents. Then facing the north-east corner with folded hands he should make the following prayer (180).

"O House, the lord Prajāpati is thy presiding deity. Thou hast been adorned with garlands of flowers. Thou dost therefore conduce to our happy habitation here" (181).

Afterwards distributing presents he should receive *Shanti* and blessings. He should then feed the Kōulas, Brahmanas and the poor (182).

While dedicating houses for the uses of others, I will first, O daughter of the mountain-chief, describe the rite of consecrating one to a deity. Hear it (183). Having purified the house as before, he should, blowing conch-shells and bugles, approach the deity and pray.

"O lord of celestials, do thou rise up; thou dost grant desired-for objects unto thy votaries. O ocean of mercy, coming to this newly consecrated house do thou make my birth fruitful (185)."

Having thus welcomed the deity a worshipper should bring the idol to his house and place it at the gate. He should place the carrier before it (186). Having placed a trident or a discus on the top of a temple, one should install a flag on the north-east corner (187). Thereupon embellishing the temple

beautifully with an awning, small bells, flowers, garlands and mangoe leaves he should cover it with beautiful pieces of cloth (188). Afterwards placing the idol with its face towards the north he should, according to the method described, bathe the deity with prescribed articles. Hear, I will describe the mode of bathing (189).

He should first recite the mantrams *Aim, Hrim, Shrim*, and then the principal mantram. He should afterwards read "I bathe thee with milk. Do thou protect me like unto a mother (190)." [Again reciting the three mantrams mentioned and ending with the principal one he should say "I will bathe thee to-day with curd. Do thou manifest thyself" (191). Again reciting the three mantrams and the principal one he should read *Sarvānandakara* (fill up all with joy) and then "sprinkled with honey and pleased do thou fill me up with joy" (192). Again reciting as before the principal mantram as well as Savitri and Pranava he should read the prayer." O god, I will sprinkle thee with clarified butter, which is liked by the celestials, and which has the power of strengthening seminal fluid that gives longevity. Do thou grant me freedom from diseases* (193)." Similarly reciting again the principal mantram with *Gayatri* and *Vyārhritis* he should again pray:—"O lord of celestials, bathed with the water of sugar do thou grant me desired-for objects (194)." Again reciting the principal mantram with *Gayatri* and *Varuna* mantra he should say "with the water of cocoanut, celestial, dear, cool and superhuman, made by the Creator I will sprinkle thee; salutation unto thee (195)." With the

* This is the translation of the original mantram;—which is as follows:—

देवप्रियेण हविषा आयुशुक्लेण तेजसा ।

स्नानं ते कल्पयामीश मामरोगं सदा कुरु ॥

Devapriyen Havisha Ayus Shukrena Tejasa Snanam te Kalpayamisha
mamarogam Sada Kuru.

recitation of Gayatri and principal mantra he should next sprinkle him with sugar-cane juice (196). Afterwards reciting the mantrams *Klim*, *Om*, *Gayatri*, and *Mula* he should say "sprinkled beautifully with the water of camphor Agarū,* Kashmirā† Musk and sandal and well-pleased do thou grant me objects of enjoyment and emancipation" (197). Having thus bathed the lord of the universe with the water of eight jars he should take him inside the room and install him on the throne (198). If it is not possible to bathe the image of the deity, one should, sprinkle his yantra, mantra and Sālagrāma stone with water, and offer his adorations (199). In case of his inability one should after reciting the Mulamantram, sprinkle sacred water of eight, seven or at least of five jars (200).

The Ghata,‡ that has been described on the occasion of offering adoration to the Chakra, is the proper one prescribed for all Tantrik ceremonials (201).

Thereupon according to the method of their respective adoration they should worship Mahādeva. O great goddess, hear, I will now describe the articles that are to be placed before this god (202). Seat, welcome verses, water for washing feet, water for rinsing mouth, Arghya,§ Madhuparka,||

* The fragrant aloe wood.

† Saffron.

‡ A sacred jar that is placed before a deity at the time of Puja. It is a necessary adjunct of a religious worship. This jar is filled with sacred water and a cocqanūt is placed on its top. Sometimes when a person has not the means to make an idol he worships this *Ghata* only invoking the spirit of the particular deity in it. It is regarded by the Hindus as so very auspicious, that on every occasion, either of a religious rite or of a social ceremony this sacred jar is invariably placed.

§ A respectable offering or oblation to a god or a respectable person.

|| A mixture of honey. A respectful offering made to a god, a guest or to the bride-groom on his arrival at the door of the father of the bride; its usual ingredients are five. Cf.

दधिसर्पिजलं क्षौद्रं सिता वेतैश्च पञ्चभिः प्रोच्यते मधुपर्कः ॥

water for rinsing mouth again,* water for bathing, clothes, ornaments, scents, flowers, incense, lamps and edibles are the sixteen ingredients prescribed in the worship of a deity (203—204). Water for washing mouth, Madhuparka, water for rinsing mouth again, scents, flowers, incense, lamps and edibles are the ten ingredients (205). O Kālikā, scents, flowers, incense, lamps and edibles, that are placed before a deity, are the five ingredients (206).

Reciting the mystic word *Phat* one should sprinkle all the articles of dedication. Then converting his fingers into Dhenu posture he should adore it with scents and flowers and recite the names of the various articles (207). Thereupon reciting the mantram as described he should mention the name of the deity in the dative form and recite the principal mantra. Afterwards he should use the concluding mantram *namas* (salutation) (208). I have described the mantram for dedicating various articles unto a deity. Following this prescription a learned man should dedicate articles unto a deity (209). While describing before the form of Prime Kālikā's worship I have related the mantrams appertaining to the dedication of Pādhyā, Arghya and various Tantrik ingredients (210). O dear, hear, I will describe the mantrams which I have omitted there. One should use the following mystic words while dedicating seats and other articles (211).

"Thou art stationed in the hearts of all creatures; thou art the soul of all creatures; I set apart this seat for thee. I bow unto thee again and again" (212).

O queen of the gods, having offered the most excellent seat with this mantram he should with folded hands again pray for her welcome (212).

"Thou art the Great Soul whom the celestials wish to see for the attainment of their wished-for objects. I dedi-

* People rinse their mouth with water twice, first at the very beginning of a religious ceremony and second at the termination of it.

cate, on my behalf, these articles for thy welcome (214): Whilst thou hast graced this place with thy auspicious visit blessed is my life, birth and work. I have attained to-day the fruits of my austerities" (215). O Amvikā, having thus welcomed the deity with these welcome verses and taking up the prescribed water for washing feet he should recite the following mantrams (216).

"I dedicate this water unto him for washing his feet, with the touch of which water the three worlds have been purified (217). I dedicate this delightful Arghya unto 'that Great Soul from whose gratification emanates great felicity" (218).

Then pouring water perfumed with nutmeg, clove and *Kākkola** into the Arghya water or simple pure water he should dedicate it with the following mantram (219).

"To-day do I consign water for rinsing unto his lotus mouth, the refuse of whose food purifies this impure universe" (220).

Then taking up Madhuparka he should, reciting the following mantram, dedicate it with reverential faith (221).

"O lord of gods, thou art the source of unbroken felicity. For the dissipation of three-fold† ills I dedicate this Madhuparka unto thee. Be propitiated (222). I again offer rinsing

* A perfume, a plant bearing a berry, the inner part of which is a waxy and aromatic substance. The berry possibly the fruit of the *Cocculus Indicus*.

† The three sorts pain are evils proceeding from self, from external beings and from divine causes; the first is either bodily as diseases of various sorts or mental as cupidity, anger, and other passions: the two remaining sorts arise from external sources—the one excited by some mundane being, the other by the agency of a being of a superior order or produced by a fortuitous cause. These three sorts of pain have been exhaustively treated of by Hindu writers. The object of every system of Hindu philosophy has been to find out a means of putting a stop to these. The Sankhya system holds that complete and perpetual exemption from every sort of evil is beatitude. According to

water unto thy lotus mouth, by the touch of whose remnant food even an impurity is converted into purity" (223).

Thereupon taking water for his bathing and sprinkling and adoring it as before, he should keep it before the deity and recite the following mantram (224).

"I dedicate this water unto thee, for thy bathing, who art the support of this universe, whose effulgence is spread all over the world and from whom it has emanated" (225).

After dedicating bathing water, raiments and edibles, water for rinsing mouth should be offered. After the offering of each of the other articles water should be offered (226). Having brought before the deity the cloth purified according to the mantrams mentioned before a wise man should hold it up with his two hands and recite the following mantram (227).

Kapila, the founder of the Sankhya system of philosophy, this freedom from three sorts of evils which is the *Summum bonum* of a man's spiritual exercises, is secured by *Gnyāna* or true knowledge. The existing means for bringing about this deliverance are not in his view satisfactory. They can partially alleviate pain but cannot accomplish absolute and final relief. The two modes are first the revealed mode or the performance of religious ceremonies laid down in Vedas, and the second, the temporal or visible mode, which refers to medicine and other remedies for bodily pain, diversion for mental pain and various other preventive measures of injury and accident. The Vedic sacrifices are considered by Kapila and his followers as harmful though not absolutely sinful. The other expedients too are not regarded by them as perfect remedies. True and perfect knowledge only is considered as the penacea for all these evils. True and perfect knowledge consists in rightly discriminating the principles, perceptible and imperceptible, of the material world from the sensitive and cognitive principle which is the immaterial soul. Thus the *Kārika* premises that "the inquiry concerns means of precluding the three sorts of pain for pain is embarrassment. Nor is the enquiry superfluous because obvious means of liberation exist, for absolute and final relief is not thereby accomplished. The revealed mode is, like the temporal one, ineffectual: for it is impure, and it is defective in some respects as well as excessive in others.

"Thou art divested of all coverings. Thine energy is covered by Māyā* I dedicate this cloth unto thee for thy wearing; salutation unto thee" (228).

* Illusive adjunct. In Vedanta philosophy, unreality, the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme Spirit. When a deity comes down on earth his true essence is covered by Maya. This is what is signified here.

As this term occurs very often in this text we think it better to give an exhaustive note on it for the edification of our readers—

For a right interpretation of the broad outlines of the Vedanta Philosophy one must begin with Maya. It is a term pretty commonly used, but with wide distinctions. It has a scientific and a popular signification both of which it will be our purpose to shew in the present notice.

Maya has been defined as the inherent force residing in the Supreme Brahma—which is essentially existent and which cannot be differentiated. As the consuming flame of fire imparts an idea of its force, so the potentiality of force present in Self is plainly seen in the objective world. But this Maya cannot be said to be one with Parabrahma, nor as something distinct, in the same way as the consuming force of a fire cannot be said to be the fire itself. Then again if you admit it as a separate entity you cannot by any means describe its separate existence. (*Panchadasi*, Book II V. 42 &c 43).

It will thus be evident that Maya and Parabrahma are but another name for matter and Force. We all know force cannot exist without matter as a separate entity, yet to say that it is the same as matter, is absurd. Hence in the text quoted we find the non-dualist asking his opponent a Madhyamika Buddhist to describe force as a separate entity. But it may be urged that Parabrahma is force, and we have seen Maya to be also a force—therefore we have force+force—or force within force—something equally absurd, a condition which the mind fails to comprehend. But such apparent ambiguity is far from real. For Maya is matter in its undifferentiated condition—a condition in which the difference between matter and its indwelling potentially is minimised to the lowest numerical figure; it is the boundary line of matter and force, where matter losing its grossness assumes the subtlety of *super-ethereal finis*, where no matter is distinguishable as such, but all is spirit or force. And such an inference is derived from Nature. To quote a familiar illustration, the transition from a mineral to a vegetable

Thereupon taking up many sorts of gold and silver ornaments, sprinkling them with water and inspiring them with mantrams, he should dedicate them unto the deity with the following mantram (229).

and from vegetable to animal is so gradual that it is impossible to distinguish the one from the other. Even at the present moment science is undecided as to whether certain classes of the lowest vegetables belong to the mineral class or the last in the scale of the animal series belongs to the vegetable. So much do they resemble each other. If such a view be accepted the apparent inconsistency is removed. Virtually then the difference between Mula-Prakriti (Matter in its undifferentiated cosmic condition) and Purush (its spirit or Parabrahma) for all practical purposes is nil. Hence the Western Materialist denying Spirit all over, concentrates his attention on his material atoms which with their indwelling potentiality supply him with a sufficient cause to answer for every phenomenon. The Vedantist therefore presents the sharp point of a double-edged sword to his opponent which takes the ground from under his feet and makes his own position invincible.

Now Maya is described as a force and it is elsewhere defined as something indescribable, which is neither existence (*sat*) nor non-existence (*asat*)—in short it is one with Ignorance, which again being the chief factor of the grand cosmos is the same as Prakriti of Kapila. Therefore Maya is nothing less than matter. Now this Maya existed potentially in the Parabrahma, and if we say that by an act of volition created he the objective world from the very same Maya, we imply no such contradiction as the Hebrew account of God's creating the world out of nothing. But then we may be asked Parabrahma is an impersonality, and volition is due to consciousness which it can lay no claims to. To such of our task masters we reply that matter *per se* is unconscious and inert, and can bring forth nothing until acted upon by an intelligent co-operation of a force and that the Parabrahma is Consciousness itself, consequently the impress of change which it produces in the mass of inertia to make it evolve things varied and innumerable is tantamount to the volitional agency of a personal creator. Then again if it be asked that since the Parabrahma is a pure spirit, how can it have any connection with matter which is its antagonist? We have seen that spirit and force are convertible terms, and we have likewise seen that force cannot exist without matter, hence wherever there is force there matter must always be;—to sum up then we find, Maya existed

"I dedicate unto him these ornaments for adoring his Mâyic body, who is the very ornament of this universe and who is the source of beauty unto the world" (230).

in the Parabrahma, and it is the same Maya which brought forth the universe in a natural order of sequence by undergoing mutations impressed upon it through its force or Parabrahma. It is unnecessary here to dwell upon the consecutive series of changes, suffice it to say that from its undifferentiated condition,—a state in which it had no properties to distinguish it, for properties are due to the elements, ether and the rest, its pre-elementary condition if we may be allowed such an expression—it became subtle, and then gross, and ultimately quintuplicated. Change, then, is the law of the universe, without it the earth would lose its freshness and beauty; change every where and at every moment is the grand centric law round which are deposited the ni us, and the nucleoli of future planets, their satellities &c., as surely as it leads to the slow and gradual, but sure disintegration of the existing ones. In this way there never was a time, when the world was non-existent, nor will there ever be a time when it will be totally destroyed (Kapila); though in truth it may be laid down that the earth we inhabit is not the first of the series and that our human race is not the first that has been called into existence. From close reasoning this must naturally establish itself. For if the Parabrahma is eternal and essentially existent, and if such Parabrahma must have its Maya wherein to reside, if the contact of the two induces changes which end in words usually called creative, but strictly speaking evolutionary, then where is the beginning and the end in such a plan?

Another signification of Maya is *illusion*. This consists in believing the world and all its goods to be real, and thus entranced to hunger after material comforts. As an apt illustration we may refer to the story of Narada. Narada was enquiring of Krishna one day what Maya was. They were travelling together in a sandy waste; Narada feels thirsty, and wants some water to drink, a shed was pointed out, where he repairs leaving his companion to wait for him. The proprietress of the shed happened to be a young damsel whom Narada had no sooner seen, than he fell head and ears over, in love. His thirst for drink was gone, but he was now possessed with a thirst for obtaining the fair creature's hands. He marries her, he gets several children and removes with his family from place to place to avoid disaster till ultimately his wife and family are drowned while crossing the bed of a

Thou art the great soul from whom smell has emanated, by whose *Tanmātrās** this earth, the object of smell, has been created. I dedicate unto thee celestial ornaments (231). This flower, beautiful, charming, sweet-scented and made by a celestial, I dedicate unto thee with reverence. Do thou accept it (232). This incense is made of the juice of a tree beautiful, celestial and fragrant. Its odour is liked by all. I dedicate this unto thee for thy use (233). This light is highly effulgent and brings every thing clearly into view. It is effulgent both inside and outside. It dissipates darkness from all sides. Do thou accept it (234). O great lord, these edibles are numerous in kind and delicious. I dedicate them unto thee reverentially. Do thou feast on them (235). O god, I dedicate unto thee, for thy drinking, pure water, scented with camphor and other articles, that gives gratification unto all. I bow unto thee (236).

Thereupon dedicating unto him betels together with camphor *Khadira*,† *Elachi*‡ (cardamom) and cloves and

river; and he is found bewailing the loss of his dearly beloved wife. In such a juncture Hari puts in appearance; to his queries Narada gives no reply but intent on grief he weeps as loudly as ever. He is fully entranced in the meshes of Maya. Bhagavan deprives him of the charm; when lo! Narada is again restored to Jnana. He has now seen Maya.

* Tanmatras are subtle or elementary particles or atoms perceptible to beings of a superior order but unapprehended by the grosser senses of mankind. These are the productions of consciousness of ego. They are five in number—namely, hearing, touch, sight, smell, taste.

Five elements are produced from the five elementary particles, namely (1) ether or the vehicle of sound; it has the property of audibleness; (2) air, sensible to hearing and touch; (3) fire; sensible to hearing, and touch; (4) fire, sensible to hearing, touch and sight; (5) water, sensible to hearing, touch, sight and taste; (6) earth, sensible to hearing touch, sight, taste and smell.

† A tree, the resin of which is used in medicine, *Khayar*, *Terra japonica* or catechu, (*Mimosa catechu*).

‡ Cardamons, the seed of the *Elethiria cardamomum* or *Alpinia*

water for rinsing mouth again he should bow unto him (237). When all the articles with vessels are dedicated he should mention their names as well as those of the vessels together or separately (238). Then offering three handfuls of flowers unto the deity thus adored he should sprinkle the house together with the covering and then recite the following mantram with folded hands (239).

"O house, thou art the object of adoration unto all. Thou dost yield fame and piety granting habitation unto the deity; be thou like the mount Sumeru (240). Thou art Kailāsha,* Vaikuntha† and the abode of Brahmā; whilst thou art the habitation of the deities, thou art adorable unto the celestials (241). Thou art holding the image of his, in the cavity of whose belly the entire universe, mobile and immobile, is stationed, because he has assumed a māyic form‡ (242). What shall I speak thee more, thou art like a mother unto the celestials and art identical with all sacred shrines. Do thou fulfil my desire and establish me in the path of peace, I bow unto thee" (243).

Having thus welcomed the temple adorned with discus, &c., the worshipper should adore it thrice. Afterwards for attaining his cherished end he should dedicate it to the deity (244). [The mantra is:—]

"O great goddess, though thou art the habitation of the universe, still do I dedicate this temple unto thee for cardamomum : it applies to both the large and small cardamom, but most commonly to the former.

* The Region of Siva and his consort.

† The region of Vishnu and his consort.

‡ This refers to the universal form (Virat) of the God. Through his Maya or illusory desire he comes within a particular image which his votary wishes to worship. Passages, like this which abound in the scriptural works of the Hindus, clearly show that they always worship The Universal Spirit—The Supreme Soul. The various idols are the personifications of His powers, affording convenient forms of worship unto the worshippers.

thy habitation. Do thou accept this mercifully and reside here" (245).

Having in this wise dedicated the house to the deity, and distributed presents he should install the idol on the altar accompanied with the blare of conch and sound of bugle (246).

Thereupon touching the feet of the idol he should recite the principal mantram. Then reciting "Sthang, Sthing, sit quiet, I dedicate this house for thy habitation" he should install the deity there and again pray unto the temple (247).

"O temple, do thou give me complete satisfaction regarding the residence of the deity. Thyself being dedicated by me all the worlds will be freed off troubles (248). Do thou make all my ancestors up to the seventy-second generation, and all my successors up to that, and me with all the members of my family live in the celestial region (249). May I, by thy favour, attain those fruits which one reaps by performing all the sacrifices and making pilgrimage to all sacred shrines (250). May my family live as long as this mountain and the earth will exist and the sun and moon will rise in the sky" (251).

Having thus offered the prayer a wise man should again adore the deity and dedicate mirrors, flags and other articles (252). Afterward he should make presents of the carriers of the various deities. While installing the image of Siva one should place there a figure of bull and offer the following prayer with folded hands (253).

"O bull, thou art huge-bodied, hast sharp horns and art destroyer of enemies. Because thou dost carry on thy back Mahādeva, the god of gods, thou art adorable unto all the celestials (254). All the sacred shrines exist in thy hoops, the external, Vedas are in thy down, and the Nigamas, Agamas, Tantras and other sacred works exist on thy teeth (255). O great one, because I have made a present of thee,

may the lord of Pārvati, pleased, assign unto me the residence in Kailāsha. Do thou protect me always" (256).

O great goddess, in this wise a worshipper should present the Mahādevi (Durgā) with a lion and Vishnu with Garuda and should pray unto them. Hear, I will describe it (257).

"O lion, thou didst display great prowess in the war between the Suras (gods) and Asuras (demons). By thy power the gods came off victorious. Thou art the aggrandiser* of the Daityas and greatly terrific (258). Thou art always a favourite unto the goddess Durgā, Brahmā, Vishnu and Siva. Reverentially do I dedicate thee unto the goddess. Do thou destroy my enemies, I bow unto thee (259). O Garuda, thou art the foremost of birds and art a delight unto the lord of Shree (Lakshmi). Thy eyes are strong as [thunder, thy nails are sharpened and thy wings are golden.

O king of birds, I bow unto thee (260). O thou who dost humiliate the pride of thy enemies, O king of birds, as thou

* This alludes to the great war between the gods and Asuras. The mythological origin of this war is as follows:—

Vishnu, the lord of creation, wished to make his favourites, namely the gods immortal and powerful. He asked them accordingly to churn the ocean so that ambrosia or immortality-giving elixir might be produced. The Asuras also offered their services which the celestials accepted. When after churning this wonderful liquid appeared there arose a great disagreement between both the parties who wanted to possess it for themselves. Vishnu however came to the rescue of the gods and appeared there as a highly beautiful damsel. She began to distribute the liquid and gave it away entirely to the gods. The Asuras were exasperated and there took place a great war. Vishnu took the side of the gods and Shiva that of the Asuras. In this war when the gods were about to be defeated Durga came to the battle-field in the shape of a beautiful damsel standing on a lion.

This war between the gods and demons has also a spiritual significance. This refers to the struggle between the good and evil that is going on in this mysteriously ordered universe. The gods represent good and Asuras evil. The final triumph of gods signifies that good reigns supreme over evil.

do not stand before Vishnu with folded hands so do thou place me there in the same plight (261). One acquires *Siddhi** if thyself and the lord of Ramā† are propitiated."

One should offer *Dakshinā*‡ as prescribed for the various articles unto the different deities (262). After the termination of the religious rite he should consign the fruits of action unto the deity (263). Then circumambulating the temple along with his courtiers, friends and relations, accompanied with dancing, singing and music he should bow unto the deity and feed the Brahmanas afterwards (264).

The prescription, that has been described for installing the image of a deity should be followed while consecrating a recreation-ground, a bridge or a causeway or while planting trees (265). On these occasions the eternal Lord Vishnu should especially be worshipped. Besides this Pujā, Homa and other religious rites should be performed as on the occasion of celebrating the Pratisthā ceremony of a house (266). One should not dedicate a house or a temple to a deity whose image has not been installed. Worship

* *Siddhis* are supernatural powers or perfections which a man acquires or is capable of acquiring by going through a course of spiritual discipline. These are eight in number, namely—

- (1) *Animan* or the supernatural power of becoming as small as an atom.
- (2) *Mahiman*, the magical power of increasing size of the body at will ;
- (3) *Laghiman* supernatural faculty of assuming extreme lightness at will.
- (4) *Gariman*, power of making one's self heavy at will ;
- (5) *Prapti*, the power of obtaining everything ;
- (6) *Prakamya*, irresistible will.
- (7) *Ishita*, supremacy.
- (8) *Vashitya* subjugation or subduing by magical powers.

† An epithet of Lakshmi, consort of Vishnu.

‡ Money gifts distributed generally amongst Brahmins on the occasion of a religious rite or social ceremony.

and articles should be offered to a deity whose image has been installed and adored (267).

I will now describe the prescription regarding the establishment of the image of the Prime Kālikā. If her image is installed according to due rites she grants wished-for fruits (268). On the day on which the ceremony of Pratisthā should be performed, the worshipper should bathe in the morning, duly perform the Sankalpa rite with a pure heart and his face directed towards the north and then worship the Vāstu deity (269). Thereupon adoring particularly the planets and ten Regents of the quarters, the worshipper, after the termination of the rites for the departed manes, should go to the image with the Brahmanas (270). Having invoked the deity either in the consecrated temple or in any other charming place the foremost of worshippers should adore him and then bathe him (271). He should first sprinkle it (idol) with ashes, then with the dust of ant-hills, afterwards with the earth raised by the tusks of a boar and then with the dust taken from the ground at the gate of a prostitute's house and then with articles found in a well (272). Then he should sprinkle it with five astringent substances, five flowers and three leaves and afterwards besmear it with oil (273). The decoction of five plants namely Vātyās, Vadari, Jamvu, Vakul and Shālmali is called Pancha Kashāya or astringent substances (274). Kavari, Jāti, Champaka, lotus and Pātali, are known as the five flowers (275). The leaves of Vadurā, Tulsi and Bel are known as the three sorts of leaves (276). All these articles should be mixed with water, but the five other ingredients known as *Pancha-mrita* or nectarine substances and oil should not be mixed with water (277). Then having recited Pranava, Vyāhriti, Gayatri and the principal mantram he should say "I mix all these articles with water, salutation" (278). Thereupon the learned worshipper, according to the prescription laid down before, should bathe the idol with milk and seven other

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liquid contents of the eight sacred jars and tepid water (279). Then with the powder of black barley, sessamum seeds and Shaly rice he should rub the image of the goddess Shivā, and make it dry (280). Then sprinkling the idol with the sacred water contained in the eight jars and rubbing its limbs with a beautiful cloth he should bring it to the place of worship (281). In case of his inability the worshipper should sprinkle the idol reverentially with pure water contained in twenty-five jars (282). After the completion of each bath he should adore the great goddess with articles according to his might (283). Thereafter installing the idol on a well-polished seat and offering it Pādya and Argya he should, with folded hands, make the following prayer (284).

"O Idol, thou hast been constructed by Vishwakarma.* Thou art the abode of the deity,† salutation unto thee. Thou dost grant desired-for objects unto thy votaries, salutation unto thee (285). In thee I do worship the Prime and the great goddess Kalikā, the greatest of the great. If there is any deformity in this limb on account of the mistake of the artizan do thou make it up (286)."

Thereupon controlling his speech, and putting his hands on the head of the idol he should recite mentally the principal mantram one hundred and eight times and afterwards should touch its limbs (287). He should make *Shadanga* and *Matrika Nyāsa* on its limbs. He should add six long vowels while reading the mantrams (288). Afterwards reciting Pranava, Māya and Ramā mantrams he should recite the letters of eight *Vargas* added with *Vindu*, and then reciting the word *Namas* he should perform *Varna Nayāsa* on the limbs of the deity (289). A wise man should assign

* Divine Architect. All the mythological figures and buildings are said to have been constructed by him.

† This again clearly proves that the Hindus consider the idol as the abode or habitation of the particular deity they worship. They thus do not adore the idol, but the spirit indwelling it.

vowels to the mouth of a deity, *Kavarga*, to his throat, *Phavarga*, to his belly, *Thavarga* to his right arm, *Tavarga*, to his left arm, *Pavarga* to his right thigh, *Yavarga* to his left thigh and *Shavarga* to his head (290—291).

After the assignment of *Varnas*, or letters that of *Tattwas* or principles should be performed (292). He should assign earth to the two feet of the deity, water to his generative organ, fire to his navel, air to his lotus heart, ether to his mouth, form to the three eyes, smell to the nose, sound to the ears, taste, touch to the tongue, mind to the space intervening two eye-brows, knowledge, intelligence and auspiciousness to the lotus of a thousand petals situated on his forehead and vitality and nature to his mouth. Afterwards the foremost of worshippers should assign the principles of greatness and egoism to all parts of the body (292—296). While performing this *Nyāsa* he should recite *Pranava* and *Māya* and *Ramā* mantrams, Then using the word *Tattwa* in the dative form he should, last of all, recite the word *Namas* (297). Thereupon reciting the principal mantram in *Mātrika* letters added with *Vindū* and afterwards the word *Namas* he should perform *Nyāsa* on the limbs assigned to *Mātrika* (298).

[Thereupon he should offer the following prayer to the goddess.]

"O goddess, though thy energy is identical with all sacrifices and thy body is identical with all creatures still I do construct this image of thine and install it here" (299).

Thereupon according to the prescription of worship he should perform *Dhyāna* (meditation), *Avāhana* (invocation) and *Prānapratisthā* (installation of life) ceremonies and then worship the great goddess (300). All the mantrams that are recited while setting up an idol or consecrating a temple should be applied here. Only a different mantra and gender should be used at the place of worship (301).

Thereupon duly purifying fire and offering oblations

thereto in honor of the deities adored, he should adore the goddess after invoking her and then perform the Jātakarma ceremony (consequent upon the birth of a child) (302).

Jātakarma, Nāmakarana, Nishkramana, Annāshana, Chudākarana and Upanayana these six Samskāras have already been described by Siva (303).

After reciting Pranava, Vyārhriti, Gayatri and the Mula mantram, one should address the person with his name and saying "you should perform the Jātakarma ceremony (304)." Then reciting the words "Sampādayami Swāhā (I perform it Swāhā)" a person, well-versed in rituals, should offer five oblations to each purified fire (305).

Thereupon reciting the principal mantram and the name given he should offer a hundred oblations in honor of the goddess. When this offering of oblations will terminate, he should pour the last on the goddess' head (306). Then terminating the ceremony with the performance of Prāyaschitta the learned worshipper should feed the Brahmanas, the poor and orphans (307). If one is unable to perform all these rites he should bathe the goddess with seven jarfuls of water, adore her to the best of his might and recite the name (308).

O dear, I have described unto thee, the secret of the Pratisthā ceremony of the Prime goddess. Divested of ignorance, persons, conversant with rituals, should follow this prescription with the recitation of mantram while installing the images of Durgā and other goddesses, of Siva and other gods, and the moving Phallic form of Siva (309—310).

CHAPTER XIV.

THE AUSPICIOUS GODDESS said:—O Lord, while describing the method of the worship of the *Adyā Kālikā*, thou hast described various sorts of *Sadhanā*. I have been pleased highly with thy sentiments (1). Thou hast described the *Pratisthā* ceremony of the moving Phallic emblem of *Siva*, but thou hast not described the fruits appertaining to the installation of the immoveable one. O lord of the universe, do thou describe it now in full. Whom else can I address on this great topic? (2—3). Who else is there more omniscient and kind than thou? Besides thou art easily pleased, the lord of the poor and the enhancer of my delight (4).

SADASIVA said:—O goddess, what shall I speak unto thee about the great virtues accruing from the installation of the Phallic emblem of *Siva*. By setting it up one, purged off great iniquity, attains most exalted station (5). By installing *Shiva Linga* forsooth does a man acquire fruits ten-millions of times more than what he reaps by giving away earth filled with gold, by celebrating ten thousand horse sacrifices, by excavating tanks in a country suffering from water-famine and by gratifying the poor and persons stricken with distress (6—7). O *Kālikā*, *Brahmā*, *Vishnu*, *Indra*, and all the celestials appear there where *Mahādeva* resides in his Phallic emblem (8). One and a half koti of sacred shrines and all other sacred places, discovered and undiscovered, are stationed near *Siva* (9). The land on all sides, one hundred cubits in length, of the Phallic emblem [of *Siva*, is known as *Siva-Kshetra* (field of *Siva*) (10). It is a highly sacred place and superior to one and a half koti of shrines. Here the entire hosts of celestials and pilgrimages is stationed (11). He, who filled with reverence for *Siva*, lives for a moment even in *Siva-Kshetra*, purged off sins, repairs

after death to the region of Siva (12). Whatever sin is committed here or whatever piety is acquired it becomes ten millions of times more by the influence of Siva (13). O dear, a man may perpetrate crimes anywhere and every where he becomes freed from the sin if he comes before Siva. But if he commits a sin in the presence of Siva it becomes as hard as a paste of thunder (14). Purascharana, recitation of name, charities, obsequial rites for the departed manes or oblations of water, whatever rite is performed in *Siva-Kshetra* it yields endless fruits (15).

By making *japa* for once only before Siva a man reaps fruits equivalent to those which he acquires by *Purascharana* ceremonies during the solar or lunar eclipse (16). By offering *pinda* (funeral cake) for once only in the *Siva-Kshetra* one reaps fruits equal to what he acquires by offering ten millions of *pindas* at Gaya,* Gangā† or Prayāg‡ (17). Even if a great sinner performs for once only a Srāddha in the *Siva Kshetra* he comes by a most exalted station (18). The fourteen worlds are stationed there where Maheshwara, the lord of the universe, resides with the goddess Durgā in his Linga form (19). I have given a short account of the greatness of Mahādeva when resident on

* It is a sacred pilgrimage of the Hindus where thousands of pilgrim resort every day for performing the funeral rites of their departed manes. Here in a temple is the foot-print of Vishnu. Pilgrims offer *pindas* at this sacred foot print. The belief with the Hindus is that the souls of the deceased persons hover over their worldly surroundings so long their Sraddha is not performed in Gaya.

† The river Ganges is also held in great reverence by the Hindus. A Hindu is supposed to acquire great virtue by offering funeral cakes to the river Ganges on behalf of their departed manes.

‡ Prayaga or the modern Allahabad, the seat of the N. W. P. Government is also a very sacred place. It is situate at the confluence of the two sacred rivers namely the Ganges and Yamuna. The Hindus also perform Sraddha at this sacred confluence.

earth. He is the prime Linga. Words cannot sufficiently describe the greatness of the lord of the universe (20).

O thou of firm vows, when thy image is set up at a great *Pithasthanā*⁴ it is desecrated when it is touched by a person whom it is sinful to touch. But the Linga form of Mahādeva is never polluted (21). O goddess Kalikā, as there is no fear of contamination in the Chakra worship so there is no pollution consequent upon touch in the sacred shrine of Shiva (22). What shall I tell thee more. Verily do I speak that I myself cannot sufficiently describe the greatness of Siva Linga (29). Whether the Linga is attached to Veditā or not a worshipper should adore it with reverence for acquiring his wished-for objects (24). The foremost of worshippers, who performs the *Adhivasa*² ceremony of a deity on the eve of the *Pratisthā* day, reaps fruits equally to what is acquired by the performance of Ayuta-horse-sacrifice (25). Earth, scent, stone, paddy, Durvā-grass, flower, fruit, curd, clarified butter, benediction, conch, collyrium, urine of a cow, white mustard, gold, silver, copper, lamp and mirror—these twenty sorts of articles should be procured for the *Adhivāsa* ceremony (26—29). Taking up one from amongst these articles he should first recite the mantram *Māya* and Gayatri and then say "with this article I do consecrate the deity" (28). Having recited the afore-said mantram he should touch earth and other articles on

4 When at Daksha's Yajna Sati, the consort of Siva, gave up her life on hearing of the villification of her holy husband, Mahadeva took up her dead body on his head and began to dance in mad fury. Vishnu saw that the whole world would be destroyed if Mahadeva continued in his mad dance. So with his discus he cut off Sati's body and it fell on earth in pieces. The places where her limbs dropped are called *Pithasthanas*. At all these places are the various images of the gooddess Kali and thousands of Hindus resort there for worship.

1 Altar.

2 Consecration of an image specially before the commencement of a sacrificial rite.

the forehead of the deity. Then with a best vessel he should perform the consecration rite thrice (29). Having thus according to sacred prescription performed the *Adhivāsa* ceremony of the deity he should bathe him with milk and other ingredients according to the rules laid down for the consecration of the house (30). Then rubbing its limbs with a piece of cloth he should place the phallic emblem on the seat and worship all the deities headed by Ganesha according to the prescription of Puja (31). Having performed the Nyāsa (assignment) of fingers with Pranava and Prānāyama (suppression of vital breath) he should meditate on Sadasiva. He is of a quiescent soul and is effulgent like ten millions of moon. He is clad in a tiger skin and has a snake around his shoulders as a sacrificial thread. His body is besmeared with ashes and adorned with snakes. He has five mouths, twany coloured, yellow, brown, white and red. He has three eyes and wears matted locks. He holds the Ganges on his head and has ten arms. The moon is stationed on his head. He holds a skull, fire, noose, trident and axe in his left hand, mace, thunder-bolt, goad and arrows, in his right hand. All the celestials and great saints are chanting his glories (32—36). His rolling eyes are beaming forth great felicity and the colour of his body is white like snow, Kunda flower or the moon. He is seated on a bull (37). The Siddhas and Apasaras are always hymning his glories. He is dear unto his votaries and they meditate on him (38).

Having thus meditated on Maheswara and worshipped him with mental ingredients he should invoke his spirit in the phallic emblem and adore it according to his might (39). I have described before the mantras about giving away seat and other articles and I will now describe the principal mantram of the high-souled Maheshwara (40). *Hram, Om, Hum* is the mantram of Siva (41). Thereupon having covered Siva's body with garlands of fragrant flowers and clothes he should place him on a celestial bed and then

should purify the altar (42). There according to the sacred prescription he should adore the goddess. Having first recited the mantram *Mâyā*, he should perform the *Nyāsa* of fingers and then *Prānāyāma* (43). [Thereupon he should thus meditate on the goddess]. "The effulgence of her body is like a thousand rising suns. Her eyes are bright like the fire, the sun or the moon. Her smiling lotus-like countenance is bedecked with golden Kundalas set with pearls, Discus, boons and protection shine in her lotus-like hands. Her breasts are rising and pointed. She is the destroyer of fear and clad in a yellow raiment. I meditate on the goddess Bhagavati (44)" Having thus meditated on the great goddess he should adore her according to his might and afterwards the ten Regents of quarters and the bull (45).

Hear, I will describe the mantram with which Bhagavati, identical with the universe, should be adored (46). The mantram is :—*Hrim*, *Shrim*, *Hum*, *Swaha*, (47). Thereupon having placed the image of the goddess as before he should offer edibles mixed with sugar and curd in honor of all the deities (48). Having placed this *vali* in the north-east corner he should purify it with *Varuna* mantram. Afterwards adoring it with fragrant flowers he should dedicate it with the following mantram (49).

"May all the celestials, Siddhas, Gandharvas, Urugas, Rākshasas, Pishachas, Matris, Yakshas, Bhutas, Pitris, Rishis and all other deities partake of this food with controlled minds and may they all live encircling the great god and goddess" (50—51).

Thereupon he should recite, as much as he can, the mantram of the great goddess, then with most excellent music, vocal and instrumental, he should bring the auspicious ceremony to a close (52).

Having thus finished the *Adhivasa* ceremony, he should the next day, after performing the daily rites and making *Sankalpa*, adore the five gods (53). Thereupon having finish-

ed the adoration of Matrikās, the rites of Vasudharā and Vriddhi Srādha, he should reverentially worship the gate-keepers of Mahadeva headed by Nandi (54). Nandi, Mahāvala, Kishavadana and Gananāyaka are the gate-keepers of Siva, and they are all armed (55). Thereupon bringing the image of the goddess in the shape of an altar and the phallic emblem of Siva he should place them on a most excellent seat (56). Afterwards reciting the mantram "*Hrim, Om, Hroum*, I adore Tryamvaka" he should bathe Mahadeva, with eight jarfuls of water and adore him reverentially with sixteen ingredients (57). Thereupon having placed the altar with the mantram, *Hrim, Skrim, Hum, Swaha*, he should place the phallic emblem on it and adore it. Then with folded hands the worshipper should offer the following prayer (58).

"O Lord Shambhu, thou art adorable unto all the deities, O thou the holder of Trident, O Mahādeva, thou art the master of all, I bow unto thee. O Lord, O thou, who dost favour thy votaries, do thou come to my temple, do thou come here with the great goddess. I salute thee again and again (59—60)."

O thou, who dost distribute all blessings, O Mahā Māyā, beloved of Hara, be thou propitiated with Maheshwara, I bow unto thee (61). O goddess, who giveth boons, do thou come to this house. O Maheshwara who grants boons, do thou give me every form of wealth (62). O goddess of gods, do thou get up with all the members of thy family. Ye are fond of thy votaries. Do ye obtain satisfaction by living in this house" (63).

Having thus offered prayers unto Siva and his consort and made auspicious rejoicings he should circumambulate the house thrice and then enter it [with the idols] (64). Thereupon reciting the principal mantram he should place three-fourths of the phallic emblem into a hole made of bricks or cut into a stone (65).

"As long as the sun, moon, earth and ocean will exist so long do thou live here unmoved, O Mahādeva, salutation unto thee" (66). Having fixed firmly with this mantram the image of Sadasiva and recited the principal mantram he should place the altar with its front towards the north (67).

Thereupon he should recite the following mantram:—
"O mother of the universe, O thou who dost carry on the work of creation, preservation and destruction, do thou live here unmoved so long as the sun and moon live" (68).

Having with this mantram fixed firmly the altar he should, touching the phallic emblem, speak out the following (69).

"I do invoke the twice-eyed Maheswara at whose throne tigers, ghosts, Pishachas, Gandharvas, Siddhas, Charanas, Yakshas, Nāgas, Vetālas, Patriarchs, Maharishis, Matris, Ganapatis, the rangers of the earth and sky, Brahmā, Viṣṇu and Vrihaspati sit. O lord, do thou sit at the Yantra constructed by Brahima (70—72). Thou dost do good unto all."

Thereupon according to the rituals of the Pratisthā ceremony he should bathe Siva (73). Having performed Dhyāna O dear, as before he should adore him with mental ingredients. Thereupon placing special Arghya and worshipping Ganadevatas he should meditate on (Shiva) and put flowers on the phallic emblem (74). Then reciting the mantrams "*Am, Hrim, Krom, Yam, Ram, Lam, Vam, Sham, Sham, Sam, Houm, Hamsa,*" he should instill life in the phallic emblem. Then pasting the body of Siva with Agura, sandal and Kāshmira, he should adore him with sixteen ingredients according to the prescription mentioned before. Thereupon performing Jātakarma and other rites according to the rules mentioned before he should duly adore the great god and goddess and then worship the eight forms of Siva (75—77). He should worship the eight forms of Siva saying "Salutation unto Sharvā in the form of earth, unto Bhava in the form of water, unto Rudra in the form of fire, unto Ugra in the form of air, unto Bhima in the form of ether, unto

Paçupati in the form of sacrificer, unto Mahadeva in the form of the moon, unto Ishāna in the form of the sun (78—79)." Beginning with *Om* and ending with the word *Namas* and invoking life into every image he should adore the eight images of Siva from the Eastern quarter to North-west corner (80). Afterwards having worshipped the Regents of the quarters Indra and others and the eight Matrikas Brahmi and others, he should dedicate a bull, an awning and a temple unto Siva (81). Then with folded hands the worshipper should reverentially pray :—(82).

"O ocean of mercy, O lord, I do install thee in this house ; O lord, O cause of causes, O Shambhu, be thou propitiated (83). As long as the earth with oceans, the sun and the moon will exist, do thou live in this house. O great god, salutation unto thee (84). O Dhurjata,* if any creature accidentally meets with death, may not the sin thereof touch me" (85).

Thereupon circumambulating the temple and bowing unto it, he should repair to his own residence. Returning the next morning he should bathe Siva (86). He should first bathe him with five pure nectarine substances and then with a hundred jarfuls of sweet scented water (87). Afterwards adoring him reverentially according to his might he should make the following prayer (88).

"O Lord of Umā, if my adoration is divorced from regular order in any way or from rites or form reverence may this defect be made up by favour (89). As long as the moon, the sun, the earth and the ocean will exist, may my illustrious deeds remain unparalleled on earth so long (90). I bow again and again unto Maheshwara who is three-eyed, terrific, the holder of trident and boons and whom Brahmā, Vishnu, Indra, Surya and other celestials worship" (91).

Thereupon offering Dakshinas unto Koulas and Brahmanas

* An epithet of Siva.

he should feed them and then gratify the poor with food drink and raiments (92). He should every day, according to his power, worship the lord of Pārvati, but should not stir the fixed phallic emblem of Siva (93). O great goddess, I have described unto thee in brief the prescription of installing the fixed phallic emblem of Siva collected from all the Agamas (94).

THE AUSPICIOUS GODDESS said:—O lord, tell me what a votary should do if by any accident he fails to worship the god one day (95). Tell me also for what defect an idol should not be worshipped and for what it should be renounced (96).

THE AUSPICIOUS SADASIṬA said:—If the worship is stopped for a day it should be offered twice the next day, if for two days it should be offered four times and if for three days it should be offered twice as much (97). If for any reason it is stopped for six months he should bathe the idol with eight jarfuls of water (98). If it is stopped for a longer period the foremost of worshippers should purify it according to the rules laid down before and then adore it (99). If an idol is broken into pieces, disfigured, touched by a leper or drops down at a polluted place, a wise man should not worship it (100). He should consign into water an idol that has been scratched, broken or disfigured. He should purify one that has been polluted and adore it again (101). Mahāpitha,* and the phallic emblem without beginning are freed from contamination. A worshipper should always worship there his own deity for attaining felicity (102). O Mahā Māya, I have described in full what you have asked me for the behoof of mankind who live by Karma† (103).

* An emblem of the Goddess Durgā.

† The word Karma has diverse significance in the theology of the Hindus. In Vedic literature it means sacrifices; in later theological works it means rites and ceremonials; in Gita it means one's own duty. The doctrine of Karma plays an important in the philosophy of the

The bodied beings cannot live a moment without Karma (action)—even if they are reluctant they are overpowered and drawn by the air of Karma (104). By their Karma, they enjoy happiness or suffer misery ; creatures are born

Hindus :—The following exposition of this very important doctrine, we doubt not, will prove a very profitable reading too our readers :—

Whatever difference of opinion may prevail between the six schools of Philosophy which India had once produced, and whose writings are, even to the present day, studied with great reverence, there is hardly any discrepancy, so far as the utility of works and their results are concerned. The Esoteric Doctrine has percolated in the course of time from its reservoir, and made its way in the subsoil of society, in this particular point, and the humblest peasant, perfectly innocent of letters, has from hearsay imbibed a fragment of this great truth, and framed his conduct accordingly. The practical result is that the average man is more faithful to "Do as you would be done by," not [from motives of self-interest so much, as for what is to happen hereafter. To say that we reap what we sow here, does not represent the whole truth,—the doctrine of *Karma* has a wider signification, and its result is inevitable ; it knows of no exceptions,—all are equally influenced by it, and a theosophist as certainly pays his tribute, as any ordinary individual.

But what is *Karma* ? It means the collective aggregate of works a person performs in his journey through life ; the good and bad are included ; his thoughts come under this category too ; and they are motives, and as such are potential, influence him to do this or that, and subjecting him accordingly. With such a wide range, it is natural to expect them severally grouped, divided and subdivided into classes, or so to speak genera and species.

It is said, there are three varieties of works (a) accumulated (b) fructescent and (c) current, or as they are called in Sanskrit *Sanchita*, *Prarabdha* and *Kriyamana*. 'Accumulated works are those which have been done in a previous objective existence, but which have not yet borne fruit ; the result of the present life is due to 'Fructescent,' and thus they have begun to bear fruit ; while the 'current' denote the actions which we are performing in our present existence ; they will bear fruit hereafter and determine the future life. From the standpoint of a *Vedantin* the 'fructescent' can only be exhausted by enjoying their fruits ; no amount of knowledge of self can suffice to stem the tide of its

and die under the influence of Karma (105). I have therefore described various sorts of Karma accompanied with spiritual exercises which foster the religious feelings of the weak-minded and subdue wicked tendencies (106). There

fruits. Not so with regard to the first and the last. They are all destroyed by knowledge of Self and his identity with Brahma; so that at death when the 'fructescent' have been completely exhausted an individual is said to be delivered. It will be interesting to see how the seed-germs of life can be destroyed by knowledge, and the explanations given by an *Advaita Vadin*. He says, Ignorance (which be it remembered is identical with Matter or Prakriti of Kapila) is the cause of this objective world and all it contains. It abounds in darkness or insentiency, while knowledge for its being deprived from the *Satwatic* quality is naturally luminous, and is therefore light; light and darkness are opposed to each other, they cannot co-exist, hence the first dispels the latter, so that when the material is wanting for a body to grow, it must cease to be. Thus then knowledge destroys ignorance and emancipates an individual in life, only waiting for its actual consummation, till he parts with his body. The paramount importance of Self-knowledge is clearly established in this way; but it may be asked, since an individual and Brahma are non-dual, the felicity which naturally belongs to the latter ought with equal propriety belong to the former, and as Brahma is free so is his Self; hence where is the necessity for knowledge? The reply is: Ignorance has two powers 'envelopment' and 'super-imposition;' or want of apprehension and misapprehension. They lead us stray and create illusions of bondage on Self in the same way as a snake is created in a rope, or as a cloud is said to intercept the light of the sun. That is to say, from the envelopment of ignorance we are deluded into the belief that the Atma is an agent and instrument, a doer or enjoyer subject to re-birth; that the phenomenal world is real; that material well-being is the true and ulterior aim of humanity, and so forth; knowledge has the power to break asunder this envelopment of ignorance in the same way as an object covered by a jar is discovered or cognised by removing or breaking it with a stick. Hence the necessity of knowledge rests on strong grounds. Moreover we find it of daily occurrence, when we have mislaid a thing and find it not, but recover it by being pointed out by a second person; the need of things already got, for instance—when a person forgets about a piece of gold in his hand, and searches for it,

are two sorts of action, good and bad; by engaging in bad actions people suffer terrible miseries (107). Even they, O goddess, who undertake good works with a desire for reaping fruits, are fettered by Karma and they go through

here and there, if another person were to point it out to him he regains it as if it had not been in his possession already; in the same way though Jiva and Brahma are one and equal, yet from the envelopment of ignorance he is debarred from the acquisition of Brahma whose essence is joy, and knowledge by breaking it asunder helps him to regain that which he had already lost.

Now this view of *Karma* is open to no objections. The apparent inequality in the lot of individuals is satisfactorily accountable on the basis of what has already been said; for, the present life being a scene of fruitescent works a person has to reap what he has sown in a prior life. If that were not so, we would have seen the lot of humanity to be everywhere alike. In other words if actions are destroyed and leave no fruits (*Kritsanas*) or if that other consideration of accident and a result of what has not been done (*akrita prapti*) were to hold good, there will be an immense sacrifice of justice and the good, indifferent and bad will have for their share the same equality of happiness, and not what rules at present.

But there are cases when *Karma* can have very little influence. For instance after knowledge has once arisen, when the seed germs of a future re-birth are all destroyed, the theosophist is no more touched by merit and de-merit, he is absolved from the collective totality of works good and bad, unsoiled by sin, and quite unaffected by what he has done or left undone. (*Brihadaranyako-panishad* 4, 4, 23). There are very many passages in the other *Upanishads* to the same purpose virtually amounting to what is called *Yathestacharana*. This means liberty of action. But opinions are divided, for Suresvaracharya, the reputed disciple of Sankara, preaches the opposite doctrine of restraint. He says, if a theosophist were to act as he likes, what is the difference between him and a dog that lives on unclean food? Adverse criticisms are too prone to pick holes and charge the Vedanta, based as it is upon the Upanishad doctrine, with immorality,—for, if knowledge of Brahma were to destroy or burn the fruits of actions, and the enlightened man is freed from metempsychosis, there is no more legitimate restraint upon his liberty of action, and acting under his free will, he may betake to lechery and lasciviousness, or something equally bad

repeated births and re-births in this world (108). As long as the Karma of a person, good or bad, is not furnished, so long even for a hundred births he does not attain liberation (109). As a beast is bound with a gold or iron chain so a man is fettered with good or bad Karma (110). As long as a man does not acquire true knowledge so long he does not attain emancipation even if he undertakes hundreds of good works and undergoes great hardships (111). Learned men of pure character acquire the knowledge of the science of Brahma by discussions over topics relating to real nature of the human soul and the material world as being identical with the Supreme Spirit pervading the universe, and disinterested (Nishkāma) works (112). If man can understand properly that everything in this universe from Brahma to a grass is the creation of Māyā (illusive energy) and only Brahma is real he can attain felicity* (113). Renouncing name and forms he who understands the true essence of Brahma is not fettered by the bonds of Karma (114). By Japa, Homa, or a hundred fastings a man does not acquire emancipation but he does so when he realizes "I am

without having anything to suffer for his bad *Karma*. But the fact is otherwise,—for we find Nrisinhasarasvati, the commentator, thus re-arguing it :—"Some one many say, it will follow from this the Theosophist may act as he chuses. That he can act as he pleases cannot be denied in the presence of texts of revelation, traditionary texts and arguments such as the following : 'Not by matricide, not by parricide.' 'He that does not identify not-self with self, whose inner faculty is unsullied—he, though he slay these people neither slays them, nor is slain.' 'He that knows the truth is sullied neither by good actions nor by evil actions.....answer to all this we reply, True, as these texts are only eulogistic of the theosophist, it is not intended that he should thus act."

* This doctrine of the Mayavadin Vedantists which we have explained fully in a previous note. According to them every thing in world is a figment of illusion and only Brahma is real.

Brahmā"* (115). If a man acquires the firm conviction of [the great spiritual truth] that the Atman (soul) is the witness, lord, all-perfect, truth, without second and the greatest of the Great" he attains to liberation (116).

The attribution of names and forms is like a childish sport. He, who renouncing this childish sport devotes himself to Brahma, is forsooth entitled to liberation (117). If an idol formed in imagination, leads to the liberation of mankind, then men too may become kings by acquiring kingdoms in dreams (118). In vain do they undergo hardships, who worship idols made of earth, stone, metal or wood considering them as the God, for without true knowledge one cannot attain liberation (119). A man may reduce his body by abstaining from food or his belly may be overstocked with food he cannot without the knowledge Brahma acquire freedom from miseries (120). If a man, by merely living upon air, leaves, grains or water, attains emancipation, then serpents, beasts, birds and aquatic animals too may acquire liberation (121). The knowledge that Brahma alone is true is the best expedient; meditation is the middling and the chanting of glories and the recitation of names is the worst. And the

* This is the cardinal doctrine of the school of Sankara. This transcendental Vedic phrase is thus explained by the writer of Panchadasi. We quote from Dr. Dhole's English version:—

The phrase *Aham Brahmasmi* "I am Brahma" cited in *Brihad Aranyaka* of Yayurveda is thus explained:—That infinite intelligence, the Supreme Self, resting in the body, composed of the five elements, by the inherent force of Maya, but discovered as a witness by passivity, self-control and other means for attaining self-knowledge is the signification of I (*aham*).

Brahma refers to the self-existent, all-pervading Supreme Self. And 'am' establishes the non-difference of the two intelligences expressed by 'I' and 'Brahma.' If, therefore, the identity of the individual and universal Intelligence be established, then the use of 'I am Brahma' by one liberated in life necessarily implies no contradiction but an established truth.

worship of idols is the worst of the worst (122). The unification of the individual soul and the universal soul is yoga, and the unification of the worshipper and Isvara is *Pujā* (adoration); but when a man acquires the knowledge that the external world is identical with Brahma he need not care for Yoga or *Pujā* (123). He, in whose mind exists the best form of knowledge, *i.e.*, that of Brahma does not stand in need of yoga, yajna, asceticism, the practice of religious regulations and vows (124). He who has seen omnipresent, all-knowledge and all-felicity Brahma who is without a second, has by nature been unified with Brahma. He need not offer *Puja* or practise meditation and concentration (175). When one acquires the knowledge that Brahma is identical with all he need not care for sin, virtue, heaven, re-birth, the object of meditation and the person who meditates (126). Where is the bondage for him who believes that this soul is liberated and unattached to worldly objects? Why do the ignorant seek for emancipation (127)? This universe has been created by *Māyā* (illusive energy) [of Para Brahma]. Even the celestials cannot unravel the mystery. He lives there as if attached although He is not [in reality] attached (128). As ether envelopes all objects both externally and internally, so the Eternal Atman, the witness of all, is manifest everywhere (129). Atman has no birth, boyhood, youth, and old age. It is intelligent and devoid of changes (130). A creature goes through birth, youth and old age, but the Atman has no such conditions. Those, whose intellect has been overpowered by *Māyā*, do not perceive it (131). As the sun appears as many when reflected on water contained in various vessels, so the soul under the influence of *Māyā* appears as many in various bodies (132). As the moon appears to be moving on account of the motion of the water [on which it is reflected] so the ignorant behold diversity in soul on account of their fickle understanding (133). As when a jar is broken ether

remains unchanged as before so the soul remains unchanged at the destruction of the body (134). O goddess, the knowledge of Atman (self) is the only expedient to the attainment of emancipation. By knowing it a man is really liberated (135). By performing religious rites, procreating progeny and spending money a man does not acquire liberation. He is liberated by acquiring the true knowledge of Atman (self) (136). The soul is the object of love. There is nothing dearer than it. O Sivā, those, who seek after the knowledge of self, are esteemed in the next world (137). By the influence of Māyā, knowledge, the object of knowledge and the knower appear as three distinct entities. But by analyzing carefully the three only Atman remains (138). He, who has conceived that the intelligent Atman (soul) is knowledge, the object of knowledge and the knower is the true *Atmavid* (one who has acquired the knowledge, of soul). I have described unto thee the secret Jñāna (knowledge) the very instrumental of emancipation. It is highly precious unto four classes of *Avadhutas** (140).

THE AUSPICIOUS GODDESS said:—You have described two Ashramas, that of a householder and that of a mendicant. Wonder, I now hear of the four classes of the Avadhuta order (141). O lord, speak out truly the characteristic marks of the four classes of Avadhutas; hearing of it I wish to learn something about them (142).

THE AUSPICIOUS SADASIVA said:—O dear, the Brahmanas and the Kshatriyas, who worship Brahma, are regarded as yatis (ascetics) although they live as house-holders (143). O thou adored of the Kulas, those who have been purified

* An ascetic who has renounced all worldly attachments and connections.

अक्षरत्वात् वरेण्यत्वात् धूतसंसारबन्धनात् ।
तत्त्वमस्यर्थसिद्धत्वादव्युतोऽभिधीयते ॥

by Purnābhiseka, are Saiva Avadhutas. They are worshipful unto all (144). Following the practices of their own order Brahma and Saiva Avadhutas perform religious rites according to the prescription laid down by me (145). O fair one, I have already described the practices and religious rites of Brahma Avadhutas and Koulas (146). The Saiva and Brāhma Avadhutas bathe, make the evening and morning prayers, eat, drink, make charities and maintain their wives according to the rules laid down in Agama (147). These Brahma and Saiva Avadhutas are divided into two classes, *vis.*, those who have been perfected and those who have not been. The former is called Paramahansa and the latter Paribhrat (148). If after proper initiation such an Avadhuta shows weakness in the acquirement of Jñāna (knowledge) he should live in a human habitation and purify his soul (149). Bearing the mark of his own caste he should conduct himself like an ordinary Tantrik worshipper. Engaged in search after knowledge he should acquire the best divine knowledge (150). Disassociated from the worldly objects he should always recite *Om Tat sat* and undertake works becoming his own position (151). Performing works perfectly unattached like unto a drop of water on a lotus petal and judging within oneself about *Tattva Jñāna* he should try to save his own soul (153). May he be a householder or an ascetic, he, who performs works with the mantram *Om Tat sat*, attains wished-for fruits (154). Japa, Homa, Pratistha, Samskāra and the entire host of religious rites, if performed with the recitation of the mantram *Om Tat sat* are forsooth consummated (155). What is the use of various mantras and Sādhana (means of worship? With the Brahma mantra *Om Tat sat* people should perform all religious rites (156). This mantram can be recited very easily and yields complete fruition. Superfluity is not to be seen in it. O Amvikā, save this great mantram there is no other expedient for mankind (157). If a man writes this

MAHANIRVANA TANTRAM.

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mantram in any part of his house or on any portion of his body, his house becomes a highly sacred shrine and his body holy (158). O mistress of gods, I tell thee truly that this mantram is the essence of Nigamas, Agamas, and Tantras (159). This great mantram has come out of knee-joints, head and crown of Brahmā, Vishnu, and Maheshwara and therefore it is the foremost of all mantrams (160). If the four sorts of rice or any other object is purified with this mantram there is no necessity of purifying them with any other mantram (161). He who beholds everywhere the ever-existent Brahma, he who recites this best of mantrams, he whose conduct and heart are pure, that person, ranging at will, is the foremost of Koulas on this earth (162). By reciting this mantram one becomes a Siddha. By meditating on its import one attains emancipation. He, who understanding the meaning of this mantram recites it, becomes like Brahma although he is a man (163). This mantram consisting of three words is the cause of all causes. By conceiving and practising it one can even conquer death (164). O great goddess, by reciting two words or even one of this mantram one becomes a Siddha (165). Those, who have been initiated into the order of Shaiva Avadhutas, are not required to perform Kāmya rites as well as those for the celestials, Rishis and Pitris (166). Amongst the four classes of Avadhutas the most accomplished is named Hansa. The other three classes are given to the practice of yoga, and enjoyment. But they are all liberated and like unto Siva (167). A Hansa should not associate with women or accept metals. Not subservient to rules and restrictions he should move about enjoying the fruits of his pristine actions (168). This fourth Hansa, whose soul has become one with Brahman, should cast off the marks of his own caste and renounce the duties of a house-holder. And shorn of determination and energy he should move about on earth (169). Devoid of grief and stupefaction he should always

take delight in his own self. He should be enduring, fearless and undisturbed and have no fixed habitation (170). He should not give food or drink to any one. He is not to practise meditation or concentration. He should be disassociated from the world, devoid of the notion of distinction, behave like an ascetic Hansa and be self-controlled (171). O goddess, the four classes of Kula Yogins, whose characteristics I have described unto thee, are all pious and like unto myself (172). If a man sees them, touches them, or pleases them with conversation he reaps the fruit of visiting the entire host of shrines (173). O dear, all the shrines and sacred pilgrimages of earth are stationed in the persons of Kula Sanyasins (174). Those who worship the Kula saints with Kula articles become really blessed, fortunate and purified. And they partake of the fruits of all sacrifices (175). With their touch an impure thing becomes pure, what is unworthy of being touched becomes worthy of it, and what cannot be eaten, can be taken (176). With their touch a hunter, a sinful person, a wily man, a Pulinda, a Yavana and a wicked man becomes pure. Renouncing them whom else should you worship? (177). Those who with five essential Tantrik ingredients, and other articles reverentially adore the Kula Yogins and Koulas are worshipped on this earth (178). O thou having a lotus-like countenance, there is no other religion higher than Koula-dharma. Under its shelter even a most hateful and cursed man becomes pure and attains to the dignity of a Koula (179). As the feet of all creatures disappear in those of an elephant so all religions are immersed in Kula religion (180). O dear, how purest are the Koulas the very images of sacred shrines! They consider the Mlechhas, Chandalas and sinful persons as their own selves and purify them (181). As when the water of a well falls into the Ganges it becomes purified by being mixed with it, so people of all castes, who follow Koula religion, become Koulas (182). As no distinc-

tion is seen in waters, when they fall into the ocean so a man, who is sunk in the ocean of Kula religion, is not regarded with distinction (183). All the castes, from the Brahman to a most degraded one, of this earth, are entitled to follow the Tantrik religion (184). Those, who being taken into the fold of Kula worshippers, deviate from this path, lose all their virtue and come by a most degraded state (185). If a Koula deceives persons who wish to follow Koula religion, he is constrained to live in the hell called Rourava (186). The Koula, who disregards a Chandala, or Yavana, a degraded person and a woman and does not initiate them into his religion, is the curse of his cult and comes by a most degraded state (187). By initiating one into Koula religion a man reaps a koti time more fruits than what is acquired by accumulating piety with the performance of a hundred Abhiseka ceremony or a hundred Purascharana (188). Of all the castes and followers of various religions extant on earth he, who is a Koula, is freed off sins and attains to the most exalted station (189). The Koulas who follow the religion of Siva are like the sacred shrines and Siva himself. Therefore with love, reverence and affection they should worship one another (190). What shall I speak more, I tell thee truly that Koula religion is like unto a bridge for crossing the world; save this there is no other means for salvation (191). Under the shelter of Koula religion all doubts are removed, all sins are washed and all actions are dissipated (192). Those who are truthful and devoted to Brahman invite mercifully all and purify them by initiating them into Kula rites. They are the foremost of Koulikas (193).

O goddess, I have described unto thee the first half of the Mahanirvantantram, that describes all forms of religion and purifies the world (194). He, who will daily hear it or make others hear it, will be purged off all sins and attain to emancipation in the long run (195). This king

of Tantras is the quintessence of all Agamas and Tantras and the best of all. By knowing it one becomes the master of all sacred scriptures (196). He who has understood the Mahanirvantantram need not visit sacred shrines, perform Yajnas or practise Japas. He has been liberated from the noose of actions (197). O Kālikā, he who has understood it, is the master of all scriptures and religions, learned, saintly and acquainted with the knowledge of Brahma (198). He, who has mastered this Tantram and (therefore) learnt all, need not read the Vedas, Puranas, Smritis, Sanhitas and various other Tantras (199). In reply to thy queries I have explained in this great Tantram all the most secret forms of worship and the knowledge of Brahma (200). O thou of good vows, as thou art the energy of Brahma and most beloved unto me, so is this Tantram. (201). As the Himalaya is amongst the mountains, the moon amongst the stars and the sun amongst the luminous bodies so is this Tantram the foremost of its class (202). This Tantram is identical with all religions and the secondless expedient for acquiring the knowledge of Brahma. He who will read or make others recite it will acquire the knowledge of Brahma (203). O queen of gods, no one in his family will be brutish in whose house this king of Tantras will find room (204). He, who is blinded with ignorance, stupid and fettered with actions, will be released from it by reading this Mahānirvana Tantram (205). O great goddess, by reading, hearing, adoring and worshipping this great Tantram one attains to emancipation (206). One by one I have described all the Tantras unto thee; and all the religions have been described there. But there is no other Tantram superior to this one (207). In the second half of this Tantram occurs an account of the earth, nether region and astral bodies. He who has learnt it is forsooth omniscient (208). He who has mastered this Tantram with the other half is cognisant of the three times and of the

three worlds (209). There are various Tantras and other scriptural works but none is equal to one sixteenth of it (210). What shall I speak unto thee about the glory of Mahanirvana Tantram; (I may tell thee)—that by knowing it one acquires *Brahma Nirvana* (211).

THE END.



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